

BV
2612
L5
51.5

OL. LI

MAY, 1921

NO. 5

Life and Light for Woman

If we have once made the great renunciation which means the absolute dying to self, the complete acceptance of God's ordering of our lives, the habitual waiving of our own interests and preferences when they conflict with the welfare and true happiness of others then we can bear our little crosses with smiling faces not simply because, as Christians in larger numbers thus live from year to year, justice and brotherhood become more firmly established on the earth, but because every fresh sacrifice carries us a little farther into the "fellowship of His sufferings." Thereby we come to know God better, manifest him more clearly to others and help in some small measure to relieve the world's hunger after God.

—Howard A. Bridgman.

**Congregational Woman's Boards
of Missions**
PUBLISHED IN BOSTON

"The Almond Tree Hath Flowered." By <i>Isabel Trowbridge Merrill</i> . . . 161 The Bible in Czechoslovakia. By <i>Mrs. John S. Porter</i> (Concluded) . . . 162 Editorials . . . 166 Financial Statement . . . 169 The Kingdom and the Nations. By <i>Florence S. Fuller</i> . . . 170 Our Summer Plans . . . 174 Good Cheer and Prosperity at Inanda Seminary . . . 176 The School Farm. By <i>Evelyn F. Clarke</i> . . . 177 School and Vacation Activities. By <i>Minnie E. Carter</i> . . . 181 Selling Chinese Girls in Chinese Villages. By <i>Margaret Smith</i> . . . 181	Another Side of the Famine Situation in North China. By <i>Harold W. Robinson</i> . . . 185 BOARD OF THE PACIFIC A Novel Method of Missionary Education . . . 191 An Appeal for Mothers and Babies . . . 191 FIELD CORRESPONDENTS Mrs. S. B. Howland writes from Mexico City . . . 193 Miss Julia Twining . . . 196 JUNIOR DEPARTMENT Missionary Results in Africa. By <i>Herbert W. Gates</i> . . . 197 Our Book Shelf . . . 199 Summary of Receipts . . . 200
---	---

Woman's Board of Missions

503 Congregational House, Boston, Mass.

President

MRS. FRANKLIN WARNER, White Plains, N. Y.

Vice Presidents

MRS. E. E. STRONG, Auburndale, Mass. MRS. JAMES L. BARTON, Newton Centre, Mass. MISS SUSAN HAYES WARD, So. Berwick, Me. MRS. A. A. LINCOLN, Wollaston, Mass.	MRS. EVERETT E. KENT, Newton, Mass. MRS. W. L. ADAM, Pittsfield, Mass. MRS. CLIFTON H. MIX, Worcester, Mass. MRS. W. H. MEDLICOTT, Auburndale, Mass.
--	--

Clerk

MRS. ELBERT A. HARVEY, Brookline, Mass.

Home Secretary

MISS HELEN B. CALDER, Boston

Associate Secretaries

MISS ANNE L. BUCKLEY, Boston Secretary of Young People's Work MISS RUTH ISABEL SEABURY, Boston Treasurer MRS. FRANK GAYLORD COOK, Boston	Foreign Secretary MISS KATE G. LAMSON, Boston Editorial Secretary MISS ALICE M. KYLE, Boston Assistant Treasurer MISS S. EMMA KEITH, Boston
---	--

Auditor

SAMUEL F. WILKINS, Boston

DIRECTORS

Chairman, MRS. EVERETT E. KENT, Newton, Mass.

Term Expiring in 1921

Mrs. Nathaniel T. Bacon Miss Caroline Borden Miss Lucy W. Burr Mrs. Samuel B. Capen Mrs. Francis E. Clark Mrs. Joseph Cook Miss Sarah Louise Day Mrs. William Horace Day Mrs. Brewer Eddy Miss Frances V. Emerson	Mrs. E. H. Bigelow Miss Clara P. Bodman Mrs. Charles H. Burnham Mrs. Waldo Conant Mrs. J. B. Field Miss Marion Kendall	Middlesex Branch Hampshire County Branch Springfield Branch North Middlesex Branch Andover and Woburn Branch Suffolk Branch
---	--	---

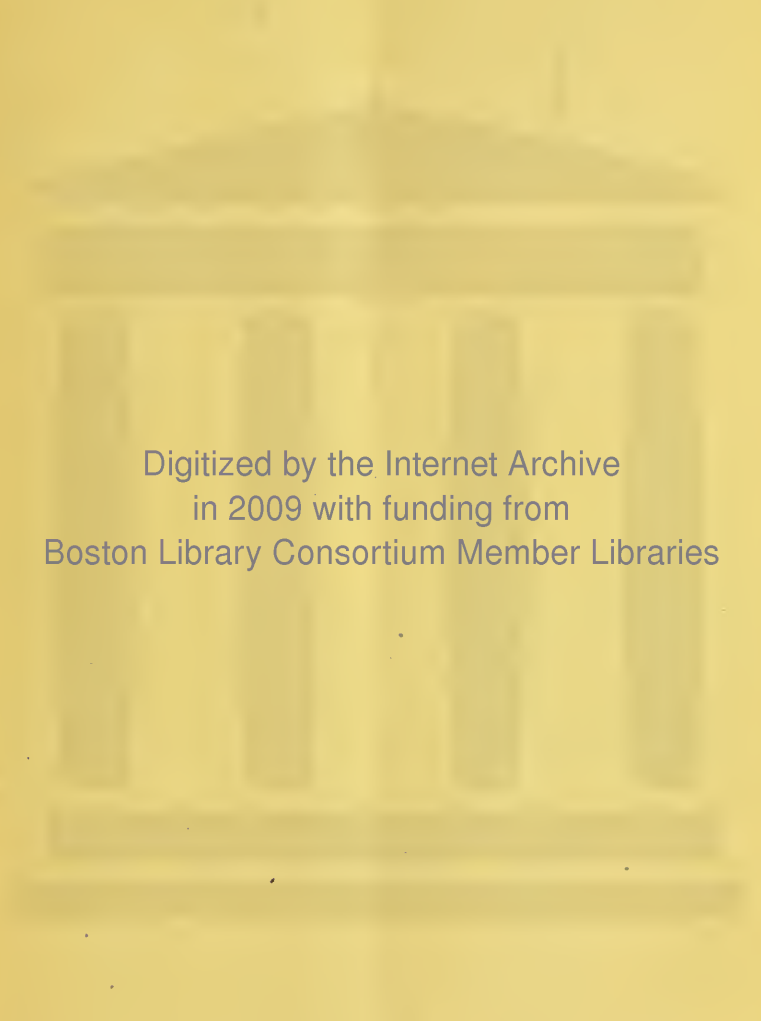
Term Expiring in 1922

Mrs. Judson L. Cross Mrs. Walter Fitch Mrs. Edward D. Gaylord Mrs. Francis C. Hall Mrs. J. Frederick Hill Mrs. Albert W. Hitchcock Mrs. James R. Jewett Miss Eliza Kendrick Miss Lucy N. Lathrop Mrs. Emily L. McLaughlin Mrs. John E. Merrill	Mrs. C. A. Ellis Mrs. John W. Little Mrs. D. O. Mears Mrs. George L. Richards Mrs. L. R. Smith	Essex North Branch Rhode Island Branch Essex South Branch Old Colony Branch Franklin County Branch
---	---	---

Term Expiring in 1923

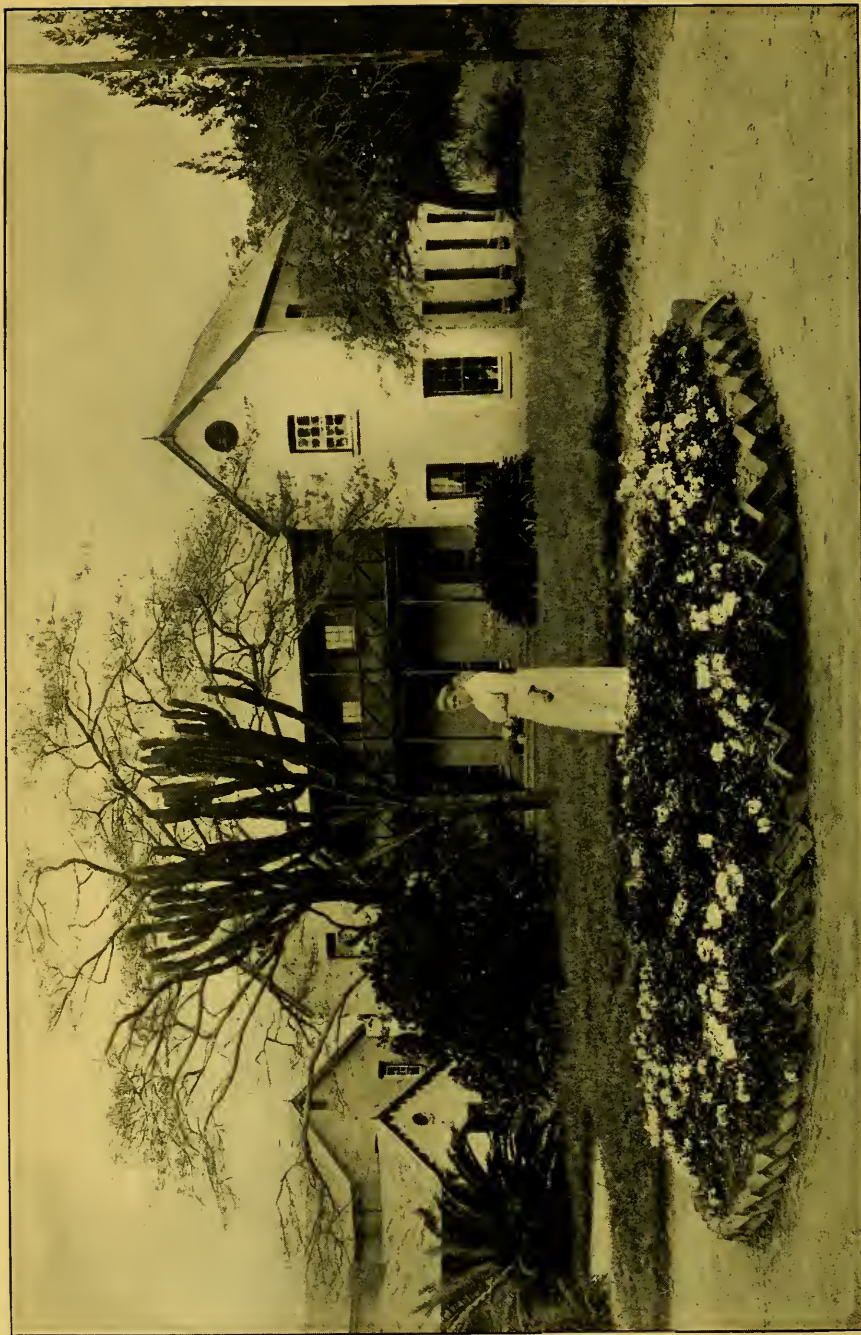
Mrs. George E. Cary Mrs. Charles H. Daniels Miss Florence Davis Mrs. Edward C. Moore Mrs. H. H. Powers Mrs. Hayward P. Rolfe Miss E. Harriet Stanwood Miss Annie C. Strong Mrs. Charles F. Weeden	Mrs. Lucius H. Thayer Mrs. John F. Thompson Miss Clara E. Wells Miss Abby G. Willard Miss Edith Woolsey Mrs. William G. Frost	New Hampshire Branch Western Maine Branch Hartford Branch Eastern Connecticut Branch New Haven Branch New Jersey Branch
--	---	---

Please make all checks payable to the Woman's Board of Missions.



Digitized by the Internet Archive
in 2009 with funding from
Boston Library Consortium Member Libraries

<http://www.archive.org/details/lifelightforwoma515woma>



NEW SCHOOL BUILDING AT INANDA

Miss Clarke in foreground

Life and Light

Vol. LI

May, 1921

No. 5

"The Almond Tree Hath Flowered"

"The word of the Lord came unto me saying, Jeremiah what seest thou? And I said, I see the rod of an almond tree. Then said the Lord, Thou hast well seen, for I watch over my word to perform it." Jer. 1: 13,

The almond tree hath flowered,
It bursts upon my sight,
With inner life empowered
It blossomed in a night.

Beneath the winter's snow,
Within each hidden room,
God wrought the change, and lo!
A perfect, beauteous bloom.

The glory of the spring,
The hidden, silent power,
In God's own time will bring
From each dark stem — a flower.

In darkened Moslem hearts
God works His purpose still,
The springtime of His love
The promise shall fulfil.

Now here a bud, now there
A single early flower,
With tint and fragrance rare
Attest His secret power.

Until, at last, some morn,
With thousand blossoms rife,
The briar and the thorn
Shall open into life.

ISABEL TROWBRIDGE MERRILL.

The Bible in Czechoslovakia

By Mrs. John S. Porter

(Concluded)

Colporteurs have a uniquely important work in this land. Under Austrian rule they must have a government license and often, usually, this was delayed; held back sometimes for months. Selling without a license or selling other than on order (the books to be delivered later) was punishable with fine, imprisonment, or both. For some time the Christian people of the land had been thinking, planning and praying concerning the unusual opportunities for spreading the Word to be connected with the coming of the year 1915—the 500th anniversary of “Huss’ burning at the stake.” The world war crashed upon us and larger opportunities pressed upon us of which we had never dreamed.

One colporteur applied to the county commissioner for a permit to sell and distribute the Scriptures at a large railroad junction where soldiers were leaving for the front and the wounded were already returning. The *gens d’armes* stationed in the city, the lieutenants and common soldiers, almost to a man, received the Word with gladness. Once in three hours he sold eight Bibles. The first night he was so happy at the results of his work that he could not sleep. When the Red Cross people boarded a train with tea, after them went this colporteur with gospels and Testaments. He gave to the wounded who raised their hands and were most grateful for the gifts. He gave portions to soldiers leaving for the front. He sent everywhere there was hope of receiving. He disposed of anything and everything that came to him. The first two weeks he distributed six thousand copies of the Word besides many tracts. His great sorrow was that he had nothing for the wounded Russians, the Servians, Bulgarians and Poles.

From colporteurs, from preachers in hospitals, or other military service, from the common soldiers came in urgent requests “Send us Testaments, send us Bibles, portions, etc.,” and these were sent out until the supply was exhausted. “I find them everywhere,” said a traveling preacher the other day. “Men who received the Word and read it as soldiers during the war, have preserved them.”

The first day of the war was Sunday. Intense excitement reigned here in Prague. Many were called to their regiments and many were leaving that very day. Among the number a member of our church who had a large family. He was using the precious minutes on the electric train to quiet his soul by reading the 91st psalm. He heard his Master's voice and there was a great calm. In his position as officer's servant he was sometimes called upon to do things which at danger of life he flatly refused to do and ever he stood like a rock for all that was honest and pure. A fellow soldier observed him closely. This one had read something of Bohemian history and of the "Unity of the Brethren" and was seeking for light. Watching his comrade day after day he said "This man's religion is the real thing. I want it." And soon he was led to seek and find the world's Redeemer as his Savior. Returning home, his wife and mother-in-law were strongly opposed to his new religion and to his leaving the Roman Catholic church, but now they are a united family in home and in church.

In the courtyard of a large hospital down in Hungary two convalescing soldiers were sitting in the sun. "What's that you are reading?" said one to the other. "Oh, don't you know? It is the New Testament, the Word of God. Want to see it?" "Yes? Then off with your cap and take that cigarette out of your mouth. We must honor the Word of God." The inquiring soldier read and pondered, believed and was converted and then his great desire was that his parents should come into the Light. They too must have a Bible. And so a Bible was carried to the old people living in a benighted village of Southern Bohemia. They were awakened, some of his friends have accepted Jesus Christ as their Savior and the end! But these things do not end.

The other day I saw a Bible tattered and worn. Its owner, a returned legionary from Siberia, told its story as he fingered it fondly.

Baruska, his young wife brought it to him as he was awaiting a call to the front. The summons soon came. "This verse here," said he, "came to me in direct answer to prayer when in perplex-

ity. I was seeking light as to my conduct regarding the war. Twice I nearly lost my Bible; once in a trench hole in a deserted village where I lay, weak and ill, parched with thirst, the balls flying overhead, and again when taken almost unconscious from the ambulance wagon. These verses marked the time spent in the hospital and then came the capture by the Russians and the twenty days' continuous journey by train into Siberia. Here," said he, "there are memories of our camp of ten thousand down on the boundaries of China. Again we were moved to Tomsk and there in an underground hut, where there were three hundred and fifty of us, a little group of Slovak believers and I studied the Bible and had meetings by the light of a tiny kerosene lamp or a pine knot. Later, transferred to a village further on, we made for ourselves a little church of pine branches in the forest and when the Pravoslavs tapped their bells (they really *ring* only at Easter) we too repaired to our little church in the wood.

"Many and varied were my experiences. For a time I served as cook to some officers and so escaped going into the mines. When the revolution broke out and all were free, I helped in a restaurant, in a store and on some farms and here my Bible was a blessing to others as well as myself. Once my life was saved because it being my turn one night to watch the fire to keep from freezing in our little hut I became so absorbed in my Bible that I remained inside in spite of the shooting and noises outside. If I *had* gone out, as I learned afterwards, I would surely have been killed. At Tomsk there is a flourishing church and Sunday School. Certain Roumanians were converted there and baptized. The Y. M. C. A. too had a good work. My stay here was a blessed one. And now I wanted to go as a legionary to France but it seemed better to stay and help in Siberia. At last came the all-around-the world journey home by way of Japan, America, and then on to Trieste and home to Baruska from whom I had been separated six years. This Bible," said he, "has been my constant help and inspiration and many a time has it kept me in great temptation."

Out in the orphanages at Chval and the affiliated orphanages, has Sister Jehlicka and her band of helpers proved again and again

the Bible promises which they have pled during the years of the war and answers to prayer, help in times of need, have come in unexpected and wonderful ways.

Wonderful things have come to pass. Dr. Alice Masaryk, lecturing here in Prague, pointed to the Bible lying on the table by her side and said, "On this Book I stand and on this Book does my father stand." Thousands have left the Roman Catholic church to form a new one called the "Czechoslovak National church." They ask for 200,000 copies of the Bible for distribution. Here in one Vinohrady church there have been hours of Bible instruction and drill for those seeking church membership. One can scarcely realize the importance of this for these who have left the Roman church.

In K——, a pure Roman Catholic village, thirty-four Testaments were sold the other day—"a wonderful thing to happen" said Preacher N. who knew the character of the village and its past.

"When I was a colporteur, I went all through that N—— section," said Preacher K. "and sometimes the best I could was to sell a Testament in one day. But now, what a change! The N—— Hall was crowded for our lecture and afterward we disposed of all the Testaments on hand. We could have sold many more if we had them."

Assisted by our preachers and workers the "M. E. Church, South," through Preacher C. has undertaken a new and very successful tent work. Many have been converted, we trust, and many Bibles have been sold. A man with no legs but wooden ones is now serving as colporteur among the soldiers. A short time ago there was a Sunday School conference or Bible training class out in Moravia.

There is now no proper paper for making Bibles in the country so the British and Foreign Bible Society is waiting for Bibles to put colporteurs to work. And the representative of the "M. E. Church, South," the other day announced the intention of that church to put one hundred colporteurs in Czecho-Slovakia when the Bibles can be had.

Still there is darkness over the land, but light is breaking through the darkness and God answering the prayer of the nobles beheaded on the Velke Nameste three hundred years ago, is remembering their country for good. God speed the day when Czecho-Slovakia shall become in deed and in truth "The Land of the Book and the Cup."

Editorials

A cablegram received by the American Board, March 26, from Dr. Peet, brought the distressing news that the Nationalist Government of Turkey had ordered Americans out of Marsovan. Mr. and Mrs. Carl Compton and Mr. Donald Hosford were allowed to remain to care for the Mission property, but Dr. and Mrs. George E. White and their daughter Esther, Dr. and Mrs. Jesse K. Mardin, Dr. and Mrs. Albert Dewey, Mr. and Mrs. Theodore Riggs and family, Miss Bertha Morley, Miss Mary Ward, Miss Margaret Hinman, Miss Fanny G. Noyes, Mr. James Goldsbury and Mr. Walter Wiley were in the party compelled to leave. Other members of the mission now in the United States are Mr. and Mrs. Dana Getchell, who are located in Brookline, Mass., with Mrs. Getchell's mother, Mrs. S. D. Riggs; Miss Charlotte Willard now in Chicago and Mr. and Mrs. Ernest Pye who are at Emmetsburg, Ohio.

Dr. Ruth P. Hume of Ahmednagar has postponed her sailing till the latter part of June and hopes to be able to welcome Dr. Harriet Clark, her new associate, before leaving for furlough. Mrs. Minnie L. Sibley of Wai, India, expects to arrive in this country early in June after visiting friends in England. We have learned with regret of the serious illness of Miss Esther Fowler of Sholapur, who is, however, now making good recovery.

Through the monthly visit of "The Mexico Microbe" we have learned with interest of various happenings in the Mission. Dr. F. E. Clark's visit in Mexico City, where he spent Easter Sunday,

was greatly enjoyed. Mrs. L. B. Fritts of Hermosillo who has been ill for many weeks is steadily improving but will remain in California for the present.

Miss Margaret Walbridge who has been under appointment for the Zulu Mission for some time, but who has been detained by passport difficulties, sailed April 6 from New York. She expects to teach at Inanda Seminary, where she will be a most welcome addition to the teaching staff. Miss Walbridge has specialized in Domestic Science and will fill the vacancy occasioned by Miss Kielland's marriage. Her support has been assumed by the Springfield Branch and during her waiting time she has been studying at the Kennedy School of Missions.

The senior book issued by the Central Committee on the United Study of Foreign Missions, "The Kingdom and the Nations," by Dr. Eric M. North, has as its purpose, as expressed in the foreword, "a review of the spiritual needs of the world and an estimate of resources for the reconstruction of the nations." It is written in a forceful, direct style, and its sobering facts are arrayed with a cumulative effect which the last two chapters still further drive home. It is a virile book, suitable for use in Church Schools for Missionary Education, a book for *men* as well as women. Miss Fuller's review on page 170 will be found of great interest.

The book for intermediate age, issued by the Central Committee, is "A Noble Army," by Miss Ethel D. Hubbard, of our own denomination. Miss Hubbard's previous books published by the Missionary Education Movement, "The Moffats," "Ann of Ava," "Under Marching Orders," prepare us for the fascinating stories of great missionaries contained in this little book, with its Service Flag cover. The missionaries whose lives are told in the six chapters were chosen to illustrate different phases of Christ's service for the children of men and two of the six tell the story of two Congregational missionaries—Dr. George C. Reynolds, "The Veteran of Van," and Mary Morrill, the martyr of Paotingfu.

A book for younger children, written by Elsie Singmaster and Mrs. E. C. Cronk, has been published by the Missionary Education Movement. For prices and chapter headings of these books see third cover page.

We wish to call attention to a change in the Financial Statement this month and to explain the reasons therefor. The variation is in the column headed "C. W. M." We have been reporting here contributions to the Congregational World Movement Emergency Fund of 1920 as well as receipts from the Congregational World Movement of 1921. Our readers will recall that, in view of the fact that when our books closed last October only a small portion of the pledges to the Emergency Fund had been paid, the delegates at Annual Meeting voted to make appropriations for 1921 "considering pledges to the Congregational World Movement on the same basis as cash" and named \$47,500 as the amount to be so used. Because of this action all money received from the 1920 Fund is needed to pay the Appropriations voted last November, and are not available for *regular work of 1921*. We shall therefore, beginning with this issue, omit this column and include gifts through the 1921 Congregational World Movement with receipts from Branches, because whether money comes directly from the Branches or through the C. W. M. office it counts equally on apportionments in 1921. Those interested in watching receipts from the 1920 Fund approach the \$47,500 mark will find the amount in the summary on the last page.

We must take this occasion to emphasize anew the very serious financial situation. In view of authentic reports of bona fide pledges to the Congregational World Movement, \$47,500 seemed a conservative figure to use as income on which we could safely count. It now appears doubtful whether much more than \$35,000 will be received. The balance must be made up from current receipts. This year's budget calls for a larger advance in funds. One-half the year is gone and we must record a loss

**A Change in
the Financial
Statement.**

**Serious
Financial
Situation.**

instead of a gain. We are appalled at the fact that the pledges assumed by the Branches fall almost \$100,000 short of the amount of the apportionment assigned to us by the denominational agencies; although merely to make 1922 appropriations cent for cent as for 1921, with no advance, requires the Woman's Board's full share of the \$5,000,000 apportionment. To put the situation concretely, on April 1, 1920, we had the current appropriations all paid up and \$39,000 on hand for 1921 appropriations. At the end of March 1921, we owe \$4,000 for current appropriations and have not yet begun to accumulate for 1922. If the receipts between now and October 18th should be no more than during the corresponding period of last year and the costs do not take an unexpected drop, we estimate that not more than \$75,000 will be on hand in October for 1922 appropriations, whereas those made for 1921 amounted to \$173,000. Thus we must look to Branches and Auxiliaries to make every effort fully to meet their church apportionments that this essential \$100,000 may not be lacking on October eighteenth. Remembering how the Branches have again and again rallied to the support of the work to which the Woman's Board of Missions is pledged, we are not dismayed as we face the critical months just before us.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS AVAILABLE FOR REGULAR WORK, MARCH 1—31, 1921

	From Branches and C. W. M.	From Other Sources	From Legacies and Reserve Legacy Fund	Income from In- vestments & Deposits	TOTAL
1920	\$13,233.71	\$1,134.39	—	\$1,207.21	\$15,575.31
1921	*11,817.01	430.00	\$199.47	967.76	13,414.24
Gain			\$199.47		
Loss	\$1,416.70	\$704.39		\$239.45	\$2,161.07

OCTOBER 18, 1920—MARCH 31, 1921

1920	\$74,341.26	\$5,138.87	\$17,224.00	\$3,889.72	\$100,593.85
1921	72,893.42	5,373.95	14,496.76	3,748.46	96,512.59
Gain		\$235.08			
Loss	\$1,447.84		\$2,727.24	\$141.26	\$4,081.26

* These figures do not include gifts for 1920 Emergency Fund.

The Kingdom and the Nations

By Florence S. Fuller

THE author of the study book sent out by the Central Committee on the United Study of Foreign Missions, in this its twenty-first year, is Eric M. North, Ph.D., son of Rev. Frank Mason North, D.D., Foreign Secretary of the Methodist Episcopal Board of Foreign Missions, and is himself connected with the Board. Since the Central Committee's organization, in 1900, it has distributed some 2,000,000 books for study among the constituency of the Woman's Boards of Foreign Missions.

Professor North's book, *The Kingdom and the Nations*, is one that will appeal to men's clubs as well as to the women's associations, for it is original in its plan, up-to-date in its facts and statements of national policies and relations, and is full of most apposite anecdotes and illustrations to emphasize the points made. As an example of the widely separated sources from which these illustrations are drawn, the quotation facing Professor North's table of contents is from Benjamin Franklin's speech when he moved that prayers be offered at the opening of each day's session of Congress, in 1787—"The longer I live the more convincing proofs I see of this truth, that God governs the affairs of men, and if a sparrow cannot fall without His notice, is it probable that an empire can rise without His assistance?"—while in the last section, "What Is Required of Us," one of his quotations is from an appeal to the Japanese Government written recently by two aged Korean Viscounts—"Every man has written in his soul the word *Independence*, and those who in the quiet of their rooms shout for it are beyond the possibility of numbering."

The book was planned just after the signing of the Armistice when all Christians hoped and believed that the nations of the world would use the approaching peace to build together the Kingdom of Christ. In a certain way a vein of disappointment appears in these chapters. It is a strong, virile study of the world, but it recognizes how far apart are still the Kingdom and the Nations.

When we come to the more intimate consideration of Professor North's book we find that two themes run through it: first, what contribution to the world's need can each race make as it is brought to Christ; second, emphasis upon the fact that nothing can bring peace to the world except the character wrought out in nations through the personal loyalty of the individual to Christ.

Japan, the farthest East of our missionary lands, is the first nation to be studied. In the less than seventy years since foreigners appeared upon its shores it has developed a world-wide commerce, become one of the "Big Five" world powers, developed a Government-controlled educational system, railroads and telegraphs extend the length and breadth of its territory, factories, slums, *narikin* (millionaires), trolleys, daily papers, etc., all these marks of a modern nation are in evidence. But three-fourths of the people are still living in "old Japan." Life in the rural districts is little changed and the ancient feudal spirit is still powerful. Such contradictions of progress and stagnation entail strange burdens upon Japan and Japanese statesmen and scholars are searching for a national solution of their problems. But "the old skin of Buddhism will never hold the new wine of Christianity. . . . The answer to Japan's need, the solution of her problems, the lifter of burdens from her people is Jesus Christ and He alone."

A thrilling story, too long to tell here, is that of the growth of Christianity in Japan *outside* the church—by newspaper evangelism, by education, by literature, by contact of one Christian with another. "One literary group, seeking to live the ideal life in a village of its own, has adopted the Lord's Prayer as its motto." And Professor North names many ways in which American missionaries should and may help these seeking Japanese.

The study of Korea is concise though graphic. In some respects it is more encouraging than our people have considered it. "The Koreans are so brave that the Japanese do not understand it," a writer on the *Orient* has said; and Dr. North declares that the Korean Church has been living close to the New Testament—has learned the meaning of "the other cheek" and "the second

mile." Though one out of every seventy-five Koreans are Protestant Christians, the missionary must still lead the church and carry to the people ideals of democracy, citizenship and fellow service.

China is hardly yet a nation, rather a people and a civilization, but a people with a splendid character brought out by the terrific discipline of its dense population living together with little friction. China's burdens—poverty, ignorance and superstition—make a vicious circle through which it is hard to break with the education—industrial as well as literary—which is necessary to make available the nation's splendid possibilities. That the circle is breaking is well proved by Professor North's chapter on "Signs of China's New Day," particularly in its story of the New A. B. C. and in the surprising list of "Forward Movements Among Christian Forces" in China.

All through the book the characterizations of the nations are suggestive and quotable. India, "vast, mysterious, crowded, at times drab, at times colorful, bejeweled yet poverty stricken, filled with Oriental wisdom yet pitifully illiterate, now amazingly cruel and indifferent, now rising to enviable heights of religious devotion"—does not all our knowledge of India find fit expression under one of these phrases? India, as well as China, has an evil trio against which to struggle. "Poverty, ignorance and caste are masters of India." Of her population only eleven men in a hundred can read, only one woman in each hundred—and there are 315,000,000 people in India! There are twelve languages, each spoken by at least 5,000,000, and 200 lesser dialects; there are three great caste divisions—upper, middle and lowest or "untouchables"; and more than 3,000 castes and sub-castes who may not inter-marry or even eat together.

One gasps under the crushing weight of facts such as these and welcomes the romance of the relations of the British Government with these countless groups during the war and listens eagerly to what can be told as to India's hope for self-government and as to the spiritual vitality of Indian Christianity which is overflowing in the lives of men like the "apostle of the bleeding feet," Sadhu

Sundar Singh; like the Hindu ascetic who said, "There is this difference between Christ and all the religions of India: all the others are passing away, Christ alone will remain."

One believes, as one reads, that India will indeed bring to Christianity that consciousness of a spiritual meaning in all acts of life which the western world does not usually possess. And one faces soberly the question, "How shall we interpret Christ to India unless *our* caste, *our* pride of station, *our* unbrotherliness be done away?"

The outline of Islam's crescent is drawn, in the study of Islam and the Near East, as follows: The tip end is far out in the South Sea Islands, among the Moros in the Philippines, and the Dutch East Indies where are 30,000,000 Mohammedans in Java alone. Thence it curves through British Malaysia with 2,000,000, past China with 10,000,000, to India where are gathered 67,000,000; then Afghanistan, unknown numbers in Central Asia, 17,000,000 in Russia, Persia, Mesopotamia, Asia Minor, European Turkey, Syria, Palestine, Arabia, Egypt, Tunis, Morocco, until the other end of it stretches westward from the Sudan across Africa. Christianity's bitterest opponent, does Islam gain or lose?

The political collapse is admitted and a picturesque setting forth of the present attitude of the Moslems of Asia Minor toward the Christians who have fed, nursed, taught and protected the defeated and despoiled poor of whatever faith shows how the book of Christian living is indeed the book of Revelation.

Africa and Latin America are given rather briefer attention, for various reasons, than others of the nations, but there are many suggestions for study and the facts given are fresh and stimulating.

The volume closes with two searching chapters on "What the World Needs" and on "What Is Required of Us." The needs—are they not summed up in Christ's commission: "To preach good tidings to the poor, to proclaim release to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." And the require-

ment of us—is that not urged in three lines of a poem by John Drinkwater, quoted at the close of one of the book's sections:

“Come—let us get our Gospel now by heart—
One man in grief sets a whole world in tears;
No man is free while one for freedom fears.”

Our Summer Plans

The summer of 1921 is to offer an unusually fine program in all the summer conferences available. Long since, these conferences have demonstrated their value in arousing enthusiasm and giving adequate training for leadership in our churches. We need give no argument here. All those interested in the missionary activities of our churches will certainly consider some plan by which some representative from their church may receive the training and helpful plans available in any one of the conferences.

This year we have two special schools of which individual mention should be made that those concerned may consider them carefully in making their plans. Northfield Foreign Missionary Conference, which will have its session July 12-20, will, as in previous years, have as one of its chief attractions Aloha Camp for Congregational girls. Both to increase the efficiency of the Camp and because the number of registrations is limited, this year we are obliged to enforce quite strictly the age limit. No girl who has not yet reached her seventeenth birthday will be admitted to the Camp and, except for the Counselors and House-mother, none over twenty-five can be accommodated. Read about Aloha Camp in the June issue of *Life and Light*, where its special attractions will be made more of than is possible in this number. For detailed information, setting forth its attractions, apply to the Woman's Board.

One of the great demands of our churches for the past ten years has been the systematic and effective training of leaders. All the summer conferences have aimed to do this in so far as possible, but with varying success. This year the Silver Bay Edu-

cational Conference will be devoted strictly to this purpose. The most careful and complete program possible has been planned and the most experienced faculty available secured. The usual "Servants of the King" group will be discontinued, it being conceded that other conferences would answer the needs of the younger people aside from those who should be trained as potential leaders. If you have in your church some splendid young man or woman whom you are hoping to place in charge of some phase of your church activities, you will do well to pay his or her expenses at Silver Bay.

There is no part of the country so remote that it may not in some way come in contact with the benefits of a summer conference. The result in your church will be well worth any expenditure of time, effort or money, if the delegate is properly selected and properly instructed. The Woman's Missionary Society or, if possible of course, the church treasury will need in most cases to defray the expenses in whole or in part, but these may often be raised for the purpose by some such special method as an entertainment, play or public meeting. In view of the wide choice offered, careful consideration will be needed and that conference chosen which will best meet the particular needs of the individual church. We can help you to choose. Write to us for information and for the fliers which will give the names of correspondents in connection with each conference through whom registration should be made. We are giving here a list of those available for all churches in the territory of the Woman's Board and the dates for each that you may judge what opportunities are within your reach.

Northfield, Mass., Home Missionary Conference, July 5-12;
Northfield, Mass., Foreign Missionary Conference, July 12-20;
Silver Bay Missionary Education Conference (both home and foreign), Silver Bay, N. Y., July 8-18;
Chambersburg, Pa., July (dates not announced);
Blue Ridge, N. C., June 24-July 4;
Winter Park, Fla., June 7-17;
Ocean Park, Me., July 19-29.

Good Cheer and Prosperity at Inanda Seminary

The School Farm

A letter from the principal of Inanda Seminary, Miss Evelyn F. Clarke, reports the progress of our new dormitory building, Phelps Hall. It will be remembered that part of it has been in use for some time but that the whole building has not been finished owing in part to the inability to get the necessary cement and in part to lack of funds. The Board has been able to send some money which has come in especially designated for this purpose, and Miss Clarke hopes to receive something later from the Colonial Government. What she writes about the school farm and the raising of stock makes us realize that Mrs. Edwards' successor has the same practical good sense and interest in agricultural activities which we always associate with our first missionary, the founder of Inanda. Miss Clarke writes:—

By Easter we shall have the roof on Phelps Hall and the floors all down and the outside doors in and so we can open the building and use the whole of it. We are arranging with Mr. Wheelwright, the chief native commissioner in Natal, to perform the ceremony and we hope to have a large native gathering and kill two or three oxen. This will cost something but it will be well worth while for the good of the school. We hope many parents and old scholars can be with us. Just now Mr. Morck, the builder, is busy getting in the concrete staircase, so that it may be set and ready for use when the girls return on February 1. The temporary staircase that they used all last year for that half of the building which we have been occupying, has been removed. Now that we have cement, the outside walls will soon be completed and then the roof will be put on and then the floors.

I do wish you could come and see our school and our gardens and our pigs and our roses! I am hoping that we may be able to reap at least two hundred *minds* of shelled *mealies* this year (3½ bushels make a *mind*), besides sweet potatoes and *dumbe dumbe* (taro) and beans. I engage outside men to do nearly all the work but the cost of labor is only a fraction of what we reap and the school is helped greatly financially by these gardens.

The girls have their vegetable gardens which are part of the educational work of the school. Those vegetables help to provide material for the cooking classes and some vegetables for the girls to eat. The girls do very little to the big school gardens

except a little weeding and the reaping and planting of sweet potatoes and taro. Most of the weeding has to be done during the summer vacation when the girls are at their homes. It is important to have the vacation at that time because the parents need the help of their children in the weeding of the home gardens and it is right they should have it.

Our pigs also are doing splendidly. We sold five for £30, a little while ago, and have got £10.15.0 since, by the sale of little pigs. The day after tomorrow I am sending in five more which may bring another £30, and then there are seven more waiting to be fattened up and sold which should bring £35, and other little ones growing up. The funds from the pigs all go to "Phelps Hall."

I just work the gardens and the pigs as an extra—a kind of hobby. They help me wonderfully in getting through my regular work, by giving me the relaxation of mind that I need. I do more than full work beside thinking for them, but I could not do so much if I did not have these farm interests. Although my father was a missionary, he was also a farmer, because he was mainly a self-supporting missionary (and undenominational) and so I was brought up with these farming interests and it is just the most natural form of relaxation from teaching and interviews, correspondence and bookkeeping, etc., that I can find.

This vacation I am staying at Inanda to look after the gardens, but I am having as happy a vacation as I could wish to have because of the joy and interest in seeing things grow and prosper. I am doing accounts and correspondence as well. Each day brings its fresh correspondence in regard to girls seeking to enter school.

Mrs. Edwards and Mr. Morck and I are the only white folks left here, but I think we can keep each other happy. Mrs. Edwards seems very well.

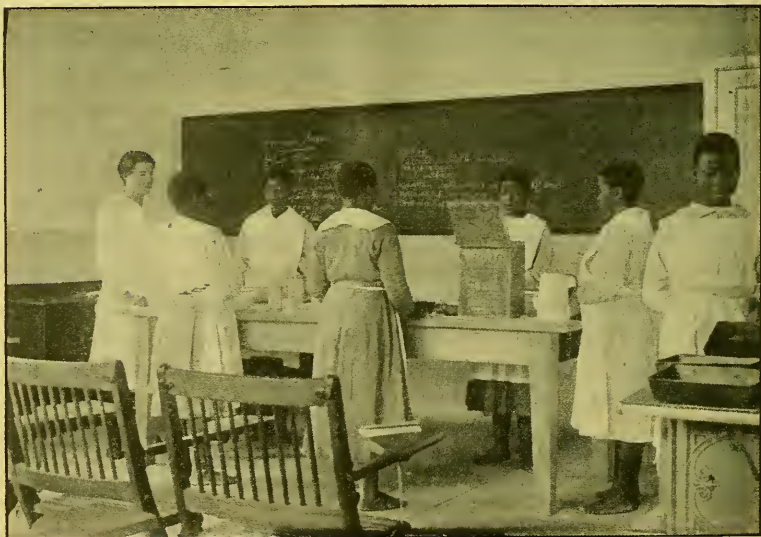
School and Vacation Activities

By Minnie E. Carter

School is started for a new year, and we feel that we have a nice class of pupils to work with, eager and willing. Of course

we miss very much our older girls who passed on from our high school, some to go to normal school, some to begin teaching, or to do domestic work, and others to be trained at Dr. McCord's Hospital. Many of them were very helpful and we had come to depend upon them, so that now it is hard to go down to the bottom of the ladder and help the new ones to climb. It is with satisfaction, however, that we note that those girls who were with us in the lower classes last year are part way up the ladder in many respects, and those who took similar grade work in other schools have come with a freshness and enthusiasm which will help to obliterate their handicap.

The school now numbers about 125, a few more may still come. Many girls who had not finished their course have been obliged to discontinue because of the difficulty in getting fees during these hard times. We are glad to note that some classes, started with few numbers, are increasing in size; for instance, in the class taking two-thirds industrial work instead of one-third like the rest



Domestic Science Class at Inanda

of the school, there are about twenty taking the first year's work and seven taking second year, and the class which entered the fifth standard in August, 1919, instead of in February and are expecting to finish standard six in June this year now numbers fourteen with two more expected. These girls were examined in their station schools after the time for entering in February, thus a half year's waiting has been saved for them.

Having a few of these small classes, recent departures which are still growing, and long hours each day during which the girls are in classes under supervision, that is seven hours daily, besides evening study hour and morning and evening prayers, necessitates a large staff. About two hours each day for most of the school is industrial training. We are greatly disappointed at the delay in Miss Walbridge getting her passport, but trust that before this reaches you she will be on her way to us. Oh, if only another teacher could be coming with her! I pray for it daily.

We were quite pleased with the passing of the government examinations by our pupils at the close of last year, though disappointed that we got no first grade standing. There was but one pupil in the whole colony who received that honor. However, in our high school, there were eighteen second grade passings and eight third grade passings with no failures.

This year we are having one more native teacher and one less European teacher to teach some of the industrial work, mainly because of the difficulty of getting, locally, teachers who are qualified and who would have the right Christian influence. This new native teacher was a pupil teacher last year, learning the industrial work, and really the day schools are needing such teachers because there are so few trained along those lines.

School closed December 15 and I stayed at Inanda until the 28th in order to be present for the Sunday school Christmas tree. Most of the girls were provided with sewing bags by societies at home and simple gifts were provided for the others by the missionaries. The native teachers had assured me that the children would enjoy buns more than candy, so each child was given two big sweet buns with currants and they did appreciate

them. The local Arab storekeeper sent over a packet of small candies so that each child had a few. Nearly a hundred eighty members of the Sunday school were given gifts, besides small remembrances to former members returned home from their schools.

I spent over three weeks with Miss Anna Clarke in a native home, receiving regular lessons in Zulu as well as opportunity to practice speaking and hearing. The first Sunday we attended the funeral of the chief, which was conducted according to Christian rites, by one of our native pastors, a member of the tribe. There was a large gathering of Christians and heathen. The service was begun before the time that had been told Dr. Taylor, so he and the others who came with him arrived after the close of the service, but the people reassembled, and listened to Dr. Taylor's words of sympathy and exhortation. On two other Sundays we had large kraal meetings in the neighborhood, which were much appreciated and the last Sunday I was given the privilege of leading the morning service in the church. Between Sundays there were meetings with the children, women and girls. Miss Clarke interested some of the women to sew for children who did not



Inanda Seminary Basket Ball Team

come to Sunday school because of lack of clothes. We set them the example and provided them with some material.

I returned to Inanda on Monday, then on Wednesday I set out on horseback with Miss Roy, of another mission, to attend the Purity League meetings which were to be at Itafamasi, about eighteen miles across country. It was good to hear some of the strong native leaders taking their stand for purity, but it rent the heart to hear of some conditions of living and travel that leave the young unprotected or entice them; and to know some of the results. Several of the missionaries were present at some of the meetings and gave talks that were much appreciated. Miss Roy and I stayed until the last meeting Sunday evening, though we did not have the strength to stay as late as the natives stayed at night. We were entertained in a native home. We came back Monday morning. Tuesday the girls arrived and Wednesday morning school duties began. So I still have the catching up of correspondence and sewing and other things that one often does in vacation time, but the experiences have been worth while and the natives appreciate our being amongst them as we cannot be in school time.

Selling Girls in Chinese Villages

By Margaret Smith, Tunghsien

Last Friday I examined the girls in the hair-net class. They are doing pretty well. There were ninety-five in the class, and some of the villages had not yet sent in girls. They are in the grandest, biggest, cleanest place,—a building ordinarily used for a boy's school. I believe we could put three classes in there, if sufficient money was sent to open additional classes. Mr. Wei, the evangelist at Li Hsien, would like to have two girls selected from each of two hundred or more villages to come here and to one or two other centers and learn to make hair-nets. His scheme is to have these four hundred girls teach five other girls, and give them pounds of grain—one hundred coppers' worth a month; then the next month have more girls teach five others and re-

ceive grain until all the poorest girls in the country are able to earn their own living—meager though it is. If we can't carry the scheme through I think it would be fine to start the four hundred girls out anyway. I had a splendid meeting with the ninety-five girls who gathered in the big main room of the school; and when I appealed to them to promise to pray every day for the poor, and for us who are helping the poor, and for the Peking Famine Relief Committee,—about which I had told them a little,—their response was unanimous and from the heart.

On Saturday I went to Tao Hsi, where a hair-net class has been in progress for two weeks. Of all the miserable holes,—



Class in Hair-net Making

the littlest rooms, around the littlest yard. The yard was about as big as a two-*chien* room. Fifty-five girls were packed in there. Mrs. Huang, the helper in charge there, doesn't leave the yard, as beggars and poor people just pounce upon her. I told Mr. Wei that we positively can't use yards like that when the warmer weather comes. There is a school building which was available for use, but which was too big to heat comfortably in this weather. We can use that building later on.

I hadn't been in Mrs. Huang's awful germ-filled room very long till I began to prick up my ears as well as my nose. The man who cooks the girls' millet was talking about a hair-net girl who had gone home the night before to be married. He thought she was really to be sold,—not as a slave, or as a concubine, but as a secondary wife. The price was forty dollars. As soon as I began to inquire into the matter he and Mrs. Huang were both ready to weep. "Get the father to bring that girl, and tell him I'll 'kao' (accuse at court) both parties if he doesn't bring her at once," I stormed in true American style. But I soon cooled off, and we sent the cook to persuade the father that we meant to help him. Of course neither Mrs. Huang nor I could go without attracting the attention of the whole village to the said father's house. Meanwhile another girl was reported in tears, and a third looking weepy,—both due to be married (?) soon. One was to go home that day; and the parents of the other were looking everywhere for a buyer. Finally I got their names and ages written down and learned that they all lived in the same village, about two *li* away—Cheng Chia Chuang. By this time all fifty-five of the girls were stirred up. One was crying her eyes out, the cook and Mrs. Huang were ready to weep. "Oh," the cook said, "the father will surely weep." "I can't stand that," Mrs. Huang said. "Well," I said, "I can. I'm iron-hearted. Be sure to bring both him and girl when you come back." So we prayed for the cook's success and sent him off.

I thought a little review of the phonetic script would soothe us all. So I called the next class out in the two by four yard—the room was unbearable; and the weeping girl was soon chanting "*ke, k'e, ne,*" with the others and everybody went back to making hair nets quite calmly—at least outwardly. As we finished, papa and daughter arrived. It certainly didn't help matters when I found she was a little thing who appeared only about eleven years old, though her father reported her as fourteen "*sui.*" The father himself was just a slim rag of a youth, with an ashen face,—he wept at every word. He had on a very thin long coat, and his wadded trousers were only "*t'ao k'u*"—an outside pair of trousers reaching a little above the knees. He had five children—three

girls and two boys. This girl was the oldest. And besides his wife there were a widowed sister-in-law and her two daughters sharing his three rooms. He carried a big imposing red envelope, and they all talked and wept a lot. After a while I asked Mrs. Huang, "Well, what?" By her face and words I decided it was a case of selling all right. They had already received and spent \$15 and the red coat and skirt for the "wedding" had arrived. The next morning they were to hitch up and drive her one hundred *li* to the rich man's home, and get the rest of the money.

Well, I ordered them to take him ten pounds of millet after dark and had the girl stay in the class. The father was very grateful and they both tried to "kow-tow." Now the question is: Shall we pay that \$15? I think I'll leave it with Mr. Wei—the money and the decision regarding the matter. If we can manage it, we won't pay, but if it's a lawsuit or pay, I want it paid. I'm depending on prayer more than on law or Chinese officials in this matter. I hope the other two girls have not been paid for in advance. Mrs. Huang is not to let any of them go. Mr. Wei says the twenty sacks of grain will feed eighteen people one month; and this one girl's price was to have kept six people, perhaps nine, for three or four months. If we keep the girls then we have taken their last resource.

Mr. Wei's days are one long nightmare. I needn't harry you with more details. His task these last few days has been getting grain to those just about to "drop off." I don't know whether it will go round to even the very poorest. The college boys are doing bravely and are willing to stay longer. I just don't know what our evangelists would do without them.

Since Friday morning we have held back five girls from being sold; three from Cheng Chia Chuang, one from Ta Sung Ts'un, and one from Liu Chia Tso. The sale of the girl from Liu Chia Tso was all arranged, but they broke it off when we opened a porridge kitchen and the family received grain. As the matter now stands regarding these five girls we have five families to help. That means at least twenty-five people; and the grain that is now here for these emergency cases will feed eighteen people for one month.

Another Side of the Famine Situation in North China

By Harold W. Robinson, Paotingfu

I suppose no one who reads these lines needs to be told that there is a famine in North China; though perhaps not all of you realize that it is considered to be the worst famine of the world in recent years. Some of you realize that those of us who are trying to do what we can to save life and relieve suffering are in a terribly depressing situation, and you pity us. Some one remarked the other day that all the missionaries in China would need a furlough by next year. Well, it is depressing; and I might give you an account of conditions that would haunt your dreams. But read on: I am not going to do that. I am not going to paint a dark picture, though it might truthfully be done. There is another side of the famine situation; and it is this side which helps to keep us out of the slough of despond into which it is so easy to fall.

By the other side of the situation I mean the responses that are coming in from calls for help—though the responses thus far are nowhere near adequate to the great need; and the hearty co-operation of many races, classes and creeds—even though it is not perfect—on the part of those who are trying to lend a hand to the stricken people. The famine is the greatest unifier I have seen in North China.

In Peking there has been formed a United International Famine Relief Committee which is made up of representatives of several nationalities. This committee is concentrating its forces on the territory along the Peking-Hankow Railway as far as Shuntufu. A similar committee in Tientsin is working along the Tientsin-Pukow Railway. (It is along this line that the American Red Cross with its half million dollars is doing relief work.) Then there are other large committees in cities like Shanghai, Hankow, and Mukden, raising funds and helping to administer them. The one in Peking has its territory divided into four sections, with a

Branch United International Committee located in each of these four regions—Paotingfu, Chengtingfu, Shuntefu and Tamingfu.

Let me tell you about one of these branch committees and I think you will realize better what I mean by hearty co-operation of classes, creeds and nationalities. A few weeks ago I boarded the train at Paotingfu for Chengtingfu, which is about one hundred miles south of here, though it is in territory worked by the Paotingfu Station of the American Board Mission. On the train I joined two other Americans, both of whom were born in China. One of these is giving his whole time to famine relief as traveling secretary of the Peking committee; the other one is giving up his work as professor in the Yenching University at Peking to go to Shuntefu to help out there. We three Protestants were met at the Chengtingfu station by carts from the Catholic Mission and we were escorted to their large mission compound. We were most cordially received and entertained there by the head of the Mission, Father Baroudi who is a Syrian by birth, but who has been away from his native land so long that he has forgotten his mother tongue. Having been educated in France he speaks French fluently but he has not been away from China since he came here thirty years ago. Since we Americans couldn't speak French, our conversation had to be in Chinese. Needless to say, I let the two Chinese-born Americans do most of the talking.

At the table where we discussed plans for forming a United International Branch Famine Relief Committee was another priest,—a native of Italy, who has been in China for forty years, with only one furlough, and that because of illness. Since I knew no Italian I didn't even learn his Italian name. In Chinese he is known as Father Meng. A third priest in our discussion group was Father Te, as he is called in Chinese. He is a native of Holland. Then there was an Englishman—a representative of the China Inland Mission, which has work in that region; and the Salvation Army representative was a Swede. Two Chinese—one a Catholic priest and the other a business man,—made up the rest of our party. Could you ask for a more heterogeneous group for the nucleus of a United International Committee? We succeeded

in organizing such a committee; and to the various societies mentioned above were added the Standard Oil Company of New York, the British and American Tobacco Company, the French Railway, and the Chinese Merchants' Guild of Shin Chia Chuang, where the Committee has located its headquarters because of its being a railway center, and better situated for the purpose than Chengtingfu.

The Peking Committee granted this Chengtingfu Branch Committee \$60,000, Mex., most of which is to be used in opening schools for children and running them for five months. Several schools will be started in each county in the district, and these schools will be centers from which other relief work may be carried on. The children who attend these schools are chosen from the most needy families, without regard to religious affiliation. Each child is given about five cents a day, which is sufficient to purchase enough grain to keep body and soul together. With teachers located in these centers, it will be easy to find out just who are the most needy ones; and when funds come for grain distribution it can be distributed from these centers to the people most in need. Clothing is also being distributed from the schools. They are in reality, therefore, centers for covering the stricken area.

While I was writing the above, word came that representatives from the Shanghai Relief Committee had come to Paotingfu and I have just returned from a meeting of the Paotingfu International Committee with the Shanghai representatives present. These Shanghai men are visiting the various organizations here in the North, in order that they may know better how to co-operate with other organizations; and I am sure their visit will be another element helping to unify the whole famine relief situation. These meetings help to keep us cheered up, and encourage us to keep going. The organization is being perfected; and the co-operation in the localities with which I am acquainted, at least, is most encouraging.

But there is one big question that keeps popping up in our minds: Are we going to get the funds and keep the organization

going? We have to look ahead to the wheat harvest next June, as we plan for our relief work; and unless funds and supplies come along better than they have done thus far, our organization may prove to be a white elephant on our hands. Wouldn't it be a thousand pities if funds should not be forthcoming, after this organization had been perfected, and races, classes and creeds have been blended into a mighty relief body? We don't let ourselves think about this very much. Although the response that has already been made is far from adequate, it encourages us to believe that people not only in China but in many other lands will respond to this call. The overhead expenses are kept down to a remarkably low figure. Business men are meeting day after day, after office hours, in committee meetings to help administer funds; missionaries and their Chinese co-workers are giving their whole time to relief work. College professors who could hardly be pried loose for any other cause are leaving their work that they may help; college students are giving up their studies and volunteering to go out and do relief work. The government railways are issuing free passes for those who are engaged in the work; and they have agreed to move grain and supplies free of charge. Every one seems to want to help; and many who can't possibly leave other duties find it hard to keep out of relief work. As a friend in Peking remarked to me a short time ago, "It's just like the war: one is not at peace until he gets into it."

From other lands also encouraging responses are coming. The American Red Cross is expending half a million dollars down in Shantung in relief work. Letters have come stating that the *Christian Herald* is trying to raise a million dollars for China's famine sufferers. Mission Boards are sending out special funds from the home lands. And so I say it is inspiring. But don't get the impression that the need has already been adequately met. Figure up how much is needed to keep several million people from now until the wheat harvest next June, even at the small amount per person on which the Chinese can exist; and you will see that many millions of dollars are needed.

But the sources of our encouragement and inspiration are not

wholly from the reports of the big sums that are being donated. The spirit in which small sums are sent touches one deeply. A Bible class in a little country church away up in the hills of Vermont sent \$17 and some second-hand clothing. This is but one of the many touching responses. Here is a passage from a letter I received the other day:

"One of my reasons for writing at this time is to send you five dollars to be used as you think best for the relief of the suffering in your section. As a change from our regular custom of getting up a big Thanksgiving dinner at home, we had planned this year to buy it at a restaurant; but on Thanksgiving morning we read in the morning paper a letter from you to Mr. ——— telling of the suffering in China; and we decided to eat what we had in the house, which was plenty, and to send you what our dinner would cost in town. The enclosed five dollars is the result; and I hope it will be of some use to you in your work."

Let me cite just one more instance. One of the members of our Paotingfu Station was a teacher for several years in the Mid-Pacific Institute of Honolulu. Some weeks ago she sent an account of the conditions here in North China to the M. P. students and since the students there are practically all from the poorer classes, she suggested that if they wanted to help in relief work, they might collect second-hand clothing and send it to us by parcel post. A few weeks later a letter came from the principal of the boys' school in M. P. I am taking the liberty of quoting a part of this letter:

"Your letter addressed to the boys and girls of Mid-Pacific came last week. After I had read it, I felt that it would be an opportunity for service that all of us here would like to have; so I presented the subject and read your letter at vesper service last Sunday evening, asking the boys to bring whatever contribution of clothing and money they felt they could make, to chapel the following Tuesday. From the first there seemed to be a spirit of earnest and eager response and when Tuesday morning came we were overwhelmed, particularly with the clothing that was brought; and I think that the money contribution too was good.

If we should try to send the clothing by parcel post, it would be a terrible job and expense. We believe that we can make arrangements with the Pacific Mail to get it through in a big box at a great deal less expense; so we shall wait until the boat comes through next week before we try to send the clothing. Money thus far contributed has come in as follows: From the faculty and students of Mills School, from Kawaiahao Seminary, from a Chinese lady and from the father of one of our teachers, \$286.26. A large percentage of the boys in school subscribed; and I know you will be interested to learn that there were four five-dollar subscriptions from among the students; one from the senior class, as a whole, the members of which class, by the way, unanimously subscribed; one from a Japanese boy; one from a Chinese boy, and one from a Korean boy. I believe I can safely say that this shows a spirit of true brotherhood. Chun Choon, the boys' cook contributed \$5. Mr. H., superintendent of our grounds gave a contribution of \$25. We are withholding a little of the money to be used to pay for the sending of the clothing. I am enclosing herewith a New York bank draft for \$267.65. (This draft exchanged for \$497 Mex., and the four boxes of clothing are already in Paotingfu.)

The students in the Mid-Pacific Institute represent all nationalities around the Pacific Ocean, and some besides; with probably more Japanese than any other one nationality. Now if that isn't a letter to gladden one's heart, what is? Even though the need is far greater than the sums thus far received are adequate to meet, how can one be altogether discouraged with such responses coming in?

Those who are accustomed to think of missionaries in terms of palm trees and baby organs should understand that they are now leading the Far East in education, medicine and social service—they are really informal diplomats who do more than any other group in the Orient toward promoting friendly international relations.—*President Pendleton, Wellesley College.*

Board of the Pacific

President

MRS. ERNEST A. EVANS.

Vice-President

MRS. ROBERT C. KIRKWOOD,
301 Lowell Ave., Palo Alto, Cal.

Secretary

MRS. C. A. KOFOID,
2616 Etna St., Berkeley, Cal.

Editor

MRS. E. R. WAGNER, 355 Reed St., San Jose, Cal.

A Novel Method of Missionary Education

For three years Rev. and Mrs. John C. Worley have been conducting tours of the Orient as a special feature of the Pacific Coast Missionary Education Movement. The object is to combine sightseeing and real education in missionary work by visiting the mission stations.

In three months' time they cover all the tourist points and many others in Japan, Korea, going as far north as Mukden in Manchuria and south in China to Hankow and Shanghai, making twenty-nine stops, half of them for two or more days. All accommodations are first class.

Resident missionaries serve as guides in many places and the opportunity to see the real mission work is unsurpassed. Lectures on the history of the people and the work are given in each country en route.

A definite sum is charged for the entire trip which includes the customary expenses charged by commercial companies, but at a more reasonable rate.

The spring tour is now on, the party of twenty or more sailing on the new "Golden State" March 26. A tour for the fall is projected. For information write to headquarters, 421 Phelan Building, San Francisco.

An Appeal for Mothers and Babies

I have just taken this picture of a baby in the maternity ward. He was born three days ago under most trying circumstances; but is today alive, strong and well. I took the picture with the express purpose of once more showing you how desperately we need someone to help me in the maternity ward.

For all our work, we have only two nurses, one of which you see in the picture holding the baby. There are usually forty or more patients in the main hospital building, practically all surgical. So that these two nurses are working steadily on the operating room work and supplies when not actually helping at operations. When a confinement case comes in, one or the other of them has to leave and go, somehow or other, to the maternity ward and stay there.

Because of lack of help, we practically discourage all normal cases from coming in. So that all we get are operative cases, many of them "in extremis."

Such a one is this! Out of eight children, the mother lost five at birth, all mangled to death by midwives who did not know how to deliver such cases. Three were born alive with skilled surgical

help,—of which this is the third.

The death-rate in India is high and that of babies is exceedingly high. We have a splendid maternity ward, where we could help many more babies to life than we do. But our hands are tied. There are not enough of us to do it! We must have at least one more trained worker NOW, on pay of not less than \$25 a month; and we haven't the money. Please consider our great need earnestly.



And once more may I mention our need for an American nurse. Will not someone who reads this see what an opportunity opens before her? Is there not someone, who loves to nurse and has the proper training, who is willing to come and help us in the care of these needy ones?

From one in great need,

ROSE F. BEALS, Wai, India.

Field Correspondents

Mrs. S. B. Howland writes from Mexico City, in a letter to Eastern Connecticut Branch:

Certainly our "supporting constituency" should be kept in touch with the work in Mexico City and should understand why your missionary lives away from the centre of Congregational work, and what are the hopes and plans for the future. You know that this work of preparing students for the ministry in a union theological school has been in the hearts of Christian workers for many years, and that my husband was asked to become the first president of it. It seemed to be a special call to the Congregational church, as there was no work of that denomination here and all were ready to accept Dr. Howland as the one to try the experiment of educating ministers of half a dozen different churches *together*. After three years of work the first class was graduated on October twenty-eighth in the presence of a large and appreciative audience. There were six who finished the three years' work, all excellent young men, four of them being Presbyterians and two Methodists. We have had only three Congregational boys and all took short courses as there was need for them to work at once. As our Congregational work in Guadalajara had to be given up for several years on account of territorial changes and the revolution, we shall not have any regular candidates for the ministry for some time, but we hope to find some special students who can fill the needed places until the younger ones are ready to get to work. There are a great many things that my husband is called to do for the wide work, giving

lectures, constantly in different parts of the Republic, writing for the Mexican papers, and serving upon all kinds of committees. He has had a class of very interesting leaders in the Y. M. C. A. here, young men of fine minds, mostly from Catholic homes, who are coming forward into various kinds of Christian work, and uniting themselves with the Church with a strong desire to help their own people. The temperance work is also receiving special attention at present and we have had a special representative in our home for nearly a year, Mr. MacBride, who has been working as secretary of the Committee on Co-operation and helping plan work in temperance and various other educational lines.

And now do you wonder where my part of the work comes in? There are a great many kinds of classes, clubs, feasts, entertainments, prayer meetings and lectures in all of which I am called to take a more or less active part on account of the position in which I am placed and the knowledge of the language acquired by a longer residence in the country than most have had. In fact, I think that we are now the "patriarchs" in the field since the death of Dr. John Butler some time ago.

These social and literary duties are very pleasant even though they keep us busy. For instance, this morning my husband was not at breakfast because he hurried away to give a Bible Study before the Institute of Epworth Leagues now being held in the Methodist School and he will go every day this week. That same morning came a call to give a promised lecture on "Modern Mexican Poets" at the Presbyterian Boys School in a suburb. Later comes the Episcopal rector to say that somebody cannot write his paper for the Federation of Christian workers—only a few days to do it—can I supply for him? Yes, I can, for it is a pity to spoil the program for the one monthly meeting of the missionaries, and John Ruskin and the influence of the Bible upon his life and work will be a fruitful subject.

In the meantime a letter has come asking for articles on the Pilgrim Fathers for our Spanish paper. While I write this letter my husband sits opposite, busily preparing notes on the Sunday school lesson for December 5. Of course this literary

work cannot be done by new missionaries no matter how talented they may be, but is work that is much needed for students, and for pastors who need a background of useful knowledge.

Perhaps you wonder that we are so peacefully doing educational work in a land that is supposed to be in continual turmoil. I assure you that we have had a most peaceful year with not the slightest interruption to our daily program. The change of government came without the slightest jar to our plans, though, of course, lives were lost and fortunes, too, among those who followed Carranza into "exile" and were affected by his tragic death. The provisional president has done well during his short regime and has been very favorable towards the missionary work, being a man of broad and liberal views. The elections passed off quietly and Obregon will take his seat at the beginning of next month if all goes well. We are looking forward hopefully to our next year's life and work, and believe that days of great prosperity and joy for Mexico are coming some time.

Commencement week has just ended as I have intimated before. It was full of events as are our closing weeks at home, and it all means much to the Mexicans. Saturday evening came the first celebration, a sort of preparation for the week to follow. It was an entertainment given by the boys' literary society and was a delightful affair with fine music, good essays, and readings and ice cream and cake at the end. Sunday was Baccalaureate and my husband gave the address in the Presbyterian Church, and our students sang some stirring *orfeones*, as songs by a glee club would be called here. You see, the derivation from Orpheus, doubtless. Examinations came Monday and Tuesday and on the evening of the latter day was the President's reception to which were invited all the Mexican pastors and teachers and their wives, as well as the fifty missionaries of all denominations who have headquarters in this city. Possibly some of you would have been surprised to have met the charming girls and fine looking men who come together at such a time, but *we* are not, for we know they are here. Six of the faculty "received." Dr. William Wallace and wife, of the Presbyterian church, Professor and Mrs. Cook of the Methodists, and President and Mrs. J. Howland, "your humble servants."

Next day was "Senior Dinner" when a "Mexican" dinner, very naturally, was served to thirty-two. The tables were decorated with fresh violets, a bunch of them in maiden-hair ferns being at each place. Then the class met and organized its Alumni Association and its picture was taken in due form—a very good one, too.

Prayer
at Noontide



Encircling
the Earth

Miss Julia Twining

At a meeting of the New Haven Branch, held March 15, the following tribute to Miss Julia Twining, who died February 7, was adopted and recorded in the minutes of the meeting. We are glad to give place here to an appreciation of this devoted friend of missions who served the Woman's Board so long and so efficiently:

"Julia Twining, a member of the Executive Committee of the New Haven Branch of the Woman's Board of Missions from 1874 to 1921, 47 years, elected treasurer May, 1874, retired May, 1908, 34 years. 'She rests from her labors and her works do follow her.'

"We desire to place upon record some expression of our thought of what Miss Twining has been in the counsels of the New Haven Branch. We record our affectionate remembrance of her devotion, not only to the work, but to the workers who have been so long and so closely associated with her. We think of her as a loyal and constant friend.

"We think of her clear-sightedness, of her rich common sense, of her absolute sincerity, of her tireless activity, of her wise judgment, of her quick decisions, of her wide grasp of affairs, of her joyous service, and of her deep, spiritual nature; we think of her strong persuasiveness, of her power to influence others to right choices, of her enthusiastic conduct of the treasurer and her intense interest in all our societies, most of them growing up during her term of office as treasurer. She possessed extraordinary knowledge of their conditions and their personnel and praised and stimulated as the case of each required.

"Her ardent spirit counted no work too tedious, no enterprise too difficult, if it might help in bringing in the kingdom of God. Her constant devotion influenced others to follow where she led and her example remains as a guide and legacy to those who come after her.

"They that be wise shall shine as the brightness of the firmament and they that turn to righteousness as the stars forever and ever."

Junior Department

Missionary Results in Africa

By Herbert W. Gates

CHRISTIAN ENDEAVOR TOPIC FOR MAY 29, 1921

Scripture: Acts 8:26-40.

A Campaign for the Conquest of a Continent. The story of missionary endeavor in Africa ranks among the most fascinating and thrilling tales of human achievement. It is the story of a contest with two great enemies: (1) Paganism in the raw, superstition, ignorance and cruelty against which redeemed lives stand out in shining relief; (2) Mohammedanism, strongly entrenched and with a missionary zeal worthy of a better cause.

Startling Transformations. The missionaries found the African people, generally speaking, without written language, literature or civilization. The native, as Jean Mackenzie says, was dominated by three great racial ideas: "the lust of gain, the lust of women, and the yoke of fetish." Picture the headman of an African kraal, a cruel master, rich in goats, in brass, in all that has value in those parts, but particularly rich in women, women who were sold like cattle. "A girl," says the Bulu proverb, at her birth, "is goods." She is often the subject of bargain before her birth. Not for her the tenderness of courtship and betrothal, but slavery. She may be sold to some old man who already has a score or more of wives and, even before this bargain is completed, be hired out by her father, body and soul to anyone whom he may choose. And after she is bought by her husband, he may and often does do the same. It is almost impossible for us to imagine the depths of misery and shame and the fear born of haunting superstition to which these poor folk are subjected.

The New Way. Against such a background picture Uganda today, with the majority of its people definitely Christian—clean, intelligent, honest, holding to their new-found liberty with a loyalty and earnestness that may well put some of us to shame. Here is Kamba, a kraal boy in Portuguese East Africa, converted by Mr. Bunker, educated in the American Board School at Mount

Silinda, coming to Hampton Institute in America, learning wagon-making, then taking the entire industrial course and now in Columbia Teacher's College, preparing to go back and help Christianize his people. He has recently prepared a book on native African songs which is published by a leading musical firm.

Read Jean Mackenzie's *An African Trail* in which she pictures so vividly and with such rare skill the headman of a village, once rich in women to work for him, now poor because he has given them up for the new way, beating the drum to call his people to worship. Or the Christian wife, meekly taking the cruel beatings of her pagan husband because she will not give up the Word to which her heart has been drawn.

The Chikore Tree. Read Dr. Patton's account of an Easter Sunday as he tells it in *The Lure of Africa*. The Chikore tree was one upon which the natives used to hang the strips of flesh cut from the bodies of their conquered foes and eagerly devoured by the victorious warriors. With the picture of such scenes in his mind, Dr. Patton approached this place to be met by a band of well-dressed young people headed by their African teacher. They separated into two lines between which the visitors rode to the music of "From Greenland's Icy Mountains." But certain chiefs were there to complain. They did not wish to leave the old evil ways. They wanted the missionaries taken away. A palaver was arranged. Then came a great band of men and women, singing gospel hymns, the men clothed in white and the women in colors. And these had their say. They spoke of peace in place of war, of health in place of sickness, of confidence in place of fear, and of many other blessings which Christ had brought to them. And when they had done and the visitors turned to the objecting chiefs for their reply, they had slunk off into the forest. It was a vivid picture of light overcoming darkness and truth putting error to flight. Such scenes are being multiplied all through Africa today.

Inspiring Stories. Besides the two books already mentioned, there are many others more interesting than any novel. Read Jean Mackenzie's *Black Sheep*, Donald Fraser's *Winning a Primitive People*, Dan Crawford's *Thinking Black*, and such biogra-

phies as those of *Mary Slessor of Calabar*, *The Moffats*, *Mackay of Uganda*, *A Life for Africa* (the biography of A. C. Good), *Stewart of Lovedale* and scores beside.

This topic is rich in contrasts and human interest. See the suggestions and references given in the leaflet *Mission Study and Service for Young People* (Missionary Education Department, 14 Beacon Street, Boston).

Our Book Shelf

The Home with the Open Door. By Mary Schauffler Platt.
Published by the Student Volunteer Movement.

Mrs. Platt, well-known and loved in missionary circles, has, in this latest book of hers, made a unique contribution to missionary literature. In it she brings out with convincing clearness the fact—sometimes overlooked—that the Christian home on the foreign field is “an ideal missionary agency.” The book is dedicated to her mother, “the ideal missionary home-maker.” Because she herself was brought up in a “home-with-an-open-door” and has herself built such a home in distant lands, Mrs. Platt’s words come with the force of personal experience and knowledge.

The book comes within the compass of four brief chapters, enlivened by abundant illustration and anecdote. When Mrs. Platt gives a revelation in home-making, when she tells of the preparation of the home-maker, when she describes the making of the home, and outlines its uses,—she draws for us a luminous picture of what many a Christless woman with hungry heart and wistful face has felt was “like heaven.” There is in it a suggestive outline study with a definite, constructive end in view, which present and prospective home-makers on the foreign field will find rewarding. Mrs. Platt dignifies the calling of missionary wives. They will be encouraged and inspired for broader service when they get the author’s vision of the largeness of their opportunity.

It is an engaging presentation of an attractive subject. It should be in the hands of all missionary home-makers. H. H. L.

The Near Side of the Mexican Question. By Jay S. Stowell, M.A., Author of *A Study of Mexicans and Spanish Americans in the United States*. 123 pages. George H. Doran Company, New York, \$1.50 net.

About one-tenth of all the Mexicans on the continent live within the United States. They are mostly grouped in our great Southwest. Their language is Spanish rather than English. Forming the industrial backbone of the Southwest. They are prey to all the radical movements of the day. The fortunes of America are inextricably and permanently bound up with these Spanish-Americans. What shall be the attitude of the churches of America toward this responsibility?

Mr. Stowell has performed a national service by interpreting after careful research and first-hand study a situation which is to be a factor of ever-increasing importance in our national life. So far as we know this is the first book of its kind published. It reveals not only a clear understanding of the Spanish-American within the United States, but also a knowledge of the Mexicans below the Border. The practical suggestions made by the author are well worth careful consideration. It is always a pleasure to read a book that shows a sympathetic approach to an ethical problem.

E. F. B.

Summary of Receipts, March 1-31, 1921

MRS. FRANK GAYLORD COOK, *Treasurer*

Cong'l World Movement		New York State Branch	\$2,120.85
1920 Emergency Fund	\$202.83	New Jersey Branch	590.00
1921 Credited to Branches	871.76	Pennsylvania Branch	10.00
Gifts not credited to Branches	717.04	Southeast Branch	403.92
Eastern Maine Branch	142.86		
Western Maine Branch	413.72	Total,	\$15,877.49
New Hampshire Branch	150.00		
Vermont Branch	142.53	TOTAL FOR MARCH	
Andover and Woburn Branch	117.90	Donations	\$12,247.01
Berkshire Branch	484.36	Cong'l World Movement	202.83
Essex North Branch	30.48	Buildings	1,864.18
Essex South Branch	291.09	Specials	1,563.47
Franklin County Branch	2.43	Legacies	600.00
Hampshire County Branch	1,253.30		
Norfolk and Pilgrim Branch	222.31	Total,	\$16,477.49
North Middlesex Branch	33.00		
Old Colony Branch	1,522.51	TOTAL FROM OCTOBER 18, 1920, TO	
Springfield Branch	281.50	MARCH 31, 1921	
Suffolk Branch	1,230.28	Donations	\$78,267.37
Worcester County Branch	245.50	Cong'l World Movement	26,299.76
Rhode Island Branch	634.01	Buildings	9,851.64
Eastern Connecticut Branch	863.00	Specials	4,087.78
Hartford Branch	1,459.17	Legacies	2,583.48
New Haven Branch	1,441.14		
		Total.	\$121,090.03

Central Committee Text-Books for 1921-1922

"THE KINGDOM AND THE NATIONS"

By ERIC M. NORTH, Ph. D.

A book for men and women of the present-day church. Suitable for study classes as well as program meetings.

Chapter I. Japan and Korea; II. China; III. India and Islam; IV. Africa and Latin America; V. What the World Needs; VI. What is Required of Us.

Price: Paper 50c, postpaid; Cloth 75c, postpaid.

"A NOBLE ARMY"

By ETHEL DANIELS HUBBARD

Author of "Ann of Ava"; "The Moffats," etc.

A book for teen age boys and girls with thrilling stories of great missionaries illustrating different phases of Christ's activities when on earth.

Chapter I. The Smoke of a Thousand Villages (The Moffats); II. The Boy with the Five Talents (William Carey); III. The King of the Cannibals (John G. Paton); IV. The Hermit of the Himalayas (Mary Reed); V. The Veteran of Van (George C. Raynolds); VI. Service Stars (Mary Morrill and General Feng).

Price: Paper 40c, postpaid; Cloth 65c, postpaid.

"UNDER MANY FLAGS"

By KATHARINE S. CRONK and ELSIE SINGMASTER.

A book for children published by the Missionary Education Movement. Stories of great missionaries for boys and girls of Junior grade.

Price 40c, postpaid; Cloth covers 65c, postpaid.

Order all three from HELEN S. CONLEY, 14 BEACON ST., BOSTON, MASS.

Form of Bequest

In making devises and legacies the entire corporate name of the Board should be used as follows:—

I give and bequeath to the Woman's Board of Missions, incorporated under the laws of Massachusetts in the year 1869, the sum of _____

Life and Light for Women

PUBLISHED MONTHLY BY THE WOMAN'S BOARD OF MISSIONS, CONGREGATIONAL HOUSE. ENTERED AS SECOND CLASS MAIL MATTER AT THE POST OFFICE AT BOSTON, MASS. ACCEPTANCE FOR MAILING AT SPECIAL RATE OF POSTAGE PROVIDED FOR IN SECTION 1103. ACT OF OCTOBER 3, 1917. AUTHORIZED ON JULY 3, 1918.

TERMS: Seventy-Five Cents a Year in Advance

SINGLE COPIES, TEN CENTS

Send renewals and new subscriptions to

MISS HELEN S. CONLEY, ROOM 503, 14 BEACON STREET, BOSTON 9, MASS.

Combination Offer of *Missionary Review of the World* and *Life and Light*

*Secure a year's subscription to both these
magazines for the price of one — only \$2.50*

The *Missionary Review* is a comprehensive, undenominational magazine containing current events, articles of live interest concerning the world-wide mission field, and a special section each month devoted to women's missionary work. An invaluable aid to program makers.

Order from the WOMAN'S BOARD OF MISSIONS,
503 Congregational House,
Boston, Massachusetts.

Interesting Stories for Children

The "*Here and There Series*" gives our children a glimpse of the life of their friends in other lands. A year's subscription comprises two stories each month (except July and August) one on home missions and one on foreign. Attractive pictures illustrate each story. Most useful for children's societies and for the Junior Department of the Sunday School. Note the special rate to churches and leaders ordering in quantity.

SUBSCRIPTION RATES

Single subscription	.	.	.	25c. per year (20 stories)
10 copies to one address	.	.	.	\$2.00 per year
100 copies to one address	.	.	.	\$10.00 per year
Single stories	.	.	.	3c. each

Address HERE AND THERE STORIES,
503 Congregational House, Boston, Mass.

Subscribe Now!
